



In the name of Allah: the Compassionate, the Merciful

سورة الرحمن

AR-RAHMAN

Name

This Surah is entitled Ar Rahman, the word with which it begins. This title, however, deeply relates to the subject matter of the Surah too, for in it, from the beginning to the end, the manifestations and fruits of Allah's attribute of mercy and grace have been mentioned.

Period of Revelation

The commentators generally hold the view that this is a Makki Surah, though according to some traditions which have been cited on the authority of Hadrat Abdullah bin Abbas, Ikrimah and Qatadah, it was revealed at Madinah. But, firstly, there are also some other traditions from these very authorities, which contradict this view; secondly, its subject matter bears a closer resemblance with the Makki Surahs than with the Madani Surahs; rather it appears to belong to the very early Makkah period. However, there are several authentic traditions which testify that it had been revealed in Makkah itself many years before the *hijrah*.

Musnad Ahmad contains a tradition from Hadrat Asma, daughter of Abu Bakr (may Allah bless them both), to the effect: "I saw the Messenger of Allah offering his Prayers in the sacred precincts of the Ka'bah facing the corner in which the "Black Stone" is fixed. This relates to the time when the Divine Command, *fasda bi-ma tumar* ("So, proclaim publicly, O Prophet, what you are being commanded") had not yet been revealed. The polytheists at that time were hearing the words, *Fa-biayyi alaa'i Rabbi kuma tukadhdhi ban*, being recited by him in the Prayer." This shows that this Surah had been sent down even before Surah Al-Hijr.

Al-Bazzar, Ibn Jarir, Ibn Al- Mundhir, Daraqutni (in *Al Afrad*), Ibn Marduyah and Ibn Al Khatib (in *Al- Tarikh*) have related, on the authority of Hadrat Abdullah bin Umar, that once the Holy Prophet (peace and blessings of Allah be upon him) recited Surah Ar-Rahman himself, or heard it recited before him : then he said to the people: How is it that I am not hearing from you the kind of good answer that the jinn had given to their Lord?When the people asked what it was he replied: "As I

recited the Divine Words, *Fa bi- ayyi alaa'i Rabbi-kuma tukadhdhiban*, the jinn in response would repeat the words *La bi shai'in min ni'mati Rabbi- na nukadhdhib*: "We do not deny any of our Lord's blessings."

A similar theme has been related by Tirmidhi, Hakim and Hafiz Abu Bakr al-Bazzar from Hadrat Jabir bin Abdullah. Their tradition contains these words: "When the people kept silent on hearing the Surah Ar-Rahman, the Holy Prophet said 'I recited this very Surah before the jinn in the night when they had gathered together to hear the Qur'an. They responded to it better than you have. As I recited the Divine Words, *Fa bi ayyi alaa'i Rabbikuma tukadhdhiban* ("O jinn and men, which blessings of your Lord will you deny?") they would respond to it, saying: O our Lord, do not deny any of your blessings Praise is for You alone!'"

This tradition indicates that on the occasion of the incident that has been related in Surah Al Ahqaf(vv. 29- 32) of the jinn's hearing the Qur'an from the Holy Prophet (peace and blessings of Allah be upon him) he was reciting Surah Ar Rahman in the Prayer. This happened in the 10th year of the Prophethood when the Holy Prophet had halted at Makkah on his way back from Ta'if. Although in some other traditions it has been reported that the Holy Prophet did not know then that the jinn were hearing him recite the Qur'an, but afterwards Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of the jinn's hearing the Qur'an so also Allah Himself might have told him as to what answer they were giving on hearing Surah Ar Rahman.

These traditions only indicate that Surah Ar Rahman had been revealed even before Surahs Al-Hijr and Al-Ahqaf. Besides, we come across another tradition which shows that it is one of those Surahs which were the earliest Revelations at Makkah. Ibn Ishaq has related this on the authority of Hadrat Urwah bin Zubair: The Companions one day said to one another: "The Quraish have never heard any one recite the Qur'an publicly to them, and who would read out the Divine Word aloud to them Hadrat Abdullah bin Masud said that he would. The Companions expressed the apprehension that he might be subjected to a harsh treatment and said that it should better be done by a person of a powerful family, who would protect him if the Quraish tried to subject him to violence. Hadrat Abdullah said: 'Let me alone : my Protector is Allah.' So early next morning he went to the Ka'bah while the Quraish chiefs were sitting in their respective conferences. Hadrat Abdullah arrived at the Maqam (station of Abraham) and began to recite Surah Ar- Rahman raising his voice as he did so. The Quraish first tried for a while to understand what he was saying. Then,when they realized that it was the Word that Muhammad (peace and blessings of Allah be upon him) was representing as the Word of God, they fell upon him and began to hit him in the face. But Hadrat Abdullah was not deterred : he continued to receive the slaps and to read the Qur'an as long as he could, At last, when he returned with a swollen face, the Companions said that they apprehended the same. He replied: 'God's enemies were never so light for me as they were today. If you say I'll recite the Qur'an to them again tomorrow.' They all said, 'No, you have done enough; you have made them listen to what they didn't want to bear.'" (Ibn Hisham, vol. 1, p. 336).

Theme and Subject Matter

This is the only Surah of the Qur'an in which besides men the jinn also, who are the other creation of the earth endowed with freedom of will and action, have been directly addressed, and both men and jinn have been made to realize the wonders of Allah's power, His countless blessings, their own helplessness and accountability before Him, and have been warned of the evil consequences of His

disobedience and made aware of the best results of His obedience. Although at several other places in the Qur'an there are clear pointers to show that like the men the jinn too are a creation who have been endowed with freedom of will and action and are accountable, who have been granted the freedom of belief and unbelief, of obedience and disobedience, and among them too there are the believers and the unbelievers, the obedient and the rebellious, as among human beings, and among them too there exist such groups as have believed in the Prophets sent by God and in the Divine Books, this Surah clearly points out that the message of the Holy Prophet (peace and blessings of Allah be upon him) and the Qur'an is meant both for men and for jinn and that his Prophethood is not restricted to human beings alone.

Although in the beginning of the Surah the address is directed only to human beings, for to them only belongs the vicegerency" of the earth, among them only have the Messengers of Allah been raised, and in their tongues only have the Divine Books been revealed, yet from verse 13 onward both the men and the jinn have been addressed and one and the same invitation has been extended to both.

The themes of the Surah have been couched in brief sentences in a specific sequence:

In vv. 1-4 it has been stated that the teaching of the Qur'an is from Allah Almighty and it is the very demand of His mercy that He should provide guidance to mankind through this teaching, for it is He Who has created man as a rational and intelligent being.

In vv. 5-6 it has been said that the whole system of the Universe is functioning under Allah's Sovereignty and everything in the earth and heavens is subject to His Command alone.

In vv. 7-9 another important truth that has been expressed is that Allah has established the entire system of the Universe precisely and equitably on justice, and the nature of this system requires that those who dwell in it also should adhere to justice within the bounds of their authority and should not disturb the balance.

In vv. 10-25 besides mentioning the wonders and excellences of Allah's might, references have been made to His those bounties from which the jinn and men are deriving benefit.

In vv.26-30 both the men and the jinn have been reminded of the truths that in this Universe no one except One God is immortal and imperishable, and there is none, from the lowest to the highest, who does not stand in need of God for his survival and other requirements. Whatever is happening here, from the earth to the heavens, is happening under His administration and control.

In vv. 31-36 both the groups have been warned that the time is fast approaching when they will be called to account, which they will not be able to avoid, for God's Kingdom is encircling them from every side; it is not in their power to flee it; if they are involved in the misunderstanding that they can, they may try to do so.

In vv. 37-38 it has been said that this accountability will be held on the Day of Resurrection.

In vv. 39-45 the evil end of the guilty ones, from among men and jinn, who have been disobeying Allah in the world has been mentioned.

And from verse 46 to the end of the Surah mention has been made of those rewards and blessings which will be granted to the righteous men and jinn who have led pious lives in the world and lived with a clear understanding that they will have to appear before their Lord one day and render an account of their deeds and actions.

This whole discourse is couched in oratorical language. It is a spirited and eloquent address in the course of which after mentioning each of the wonders of Allah's great power, and each of the blessings bestowed by Him, and each of the manifestations of His Sovereignty and dominion, and each of the details of His punishment and rewards, the jinn and men have been over and over again questioned: "Which then of the bounties and favors of your Lord will you deny ?" Below we shall explain that *alaa* is a word with many shades of meaning, which has been used in different senses at different places in this discourse, and this question to the the jinn and men bears its own special meaning at every place according to the context.

The Holy Quran

The Beneficent

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

الرَّحْمَنُ ﴿١﴾

The Most Gracious
(Allah)

الرَّحْمَنُ

Translit	<i>Ar-Rahmānu</i>
AhmedAli	رحمن ہی نے
Jalandhry	(خدا، جو) نہایت مہربان
YusufAli	Allah) Most Gracious!
M.Khan	The Most Gracious (Allāh)!
Pickthal	The Beneficent
Shakir	The Beneficent Allah,

عَلَّمَ الْقُرْآنَ ﴿٢﴾

		The Quran	الْقُرْآنَ	He taught	عَلَّمَ
--	--	-----------	------------	-----------	---------

Translit	<i>`Allama Al-Qur'āna</i>
AhmedAli	قرآن سکھایا
Jalandhry	اسی نے قرآن کی تعلیم فرمائی
YusufAli	It is He Who has taught the Qur'an.
M.Khan	He has taught (you mankind) the Qur'ān (by His Mercy).
Pickthal	Hath made known the Qur'an.
Shakir	Taught the Quran.

خَلَقَ الْإِنْسَانَ ﴿٣﴾

		man	الْإِنْسَانَ	He created	خَلَقَ
--	--	-----	--------------	------------	--------

Translit	<i>Khalaqa Al-'Insāna</i>
AhmedAli	اس نے انسان کو پیدا کیا
Jalandhry	اسی نے انسان کو پیدا کیا
YusufAli	He has created man:
M.Khan	He created man.
Pickthal	He hath created man.
Shakir	He created man,

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

عَلَّمَهُ الْبَيَانَ ﴿4﴾

		Eloquent speech	الْبَيَانَ	He taught him	عَلَّمَهُ
--	--	-----------------	------------	---------------	-----------

Translit	`Allamahu Al-Bayāna				
AhmedAli	اسے بولنا سکھایا				
Jalandhry	اسی نے اس کو بولنا سکھایا				
YusufAli	He has taught him speech (and Intelligence)				
M.Khan	He taught him eloquent speech.				
Pickthal	He hath taught him utterance.				
Shakir	Taught him the mode of expression.				

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿5﴾

For reckoning	بِحُسْبَانٍ	And the moon	وَالْقَمَرُ	The sun	الشَّمْسُ
---------------	-------------	--------------	-------------	---------	-----------

Translit	Ash-Shamsu Wa Al-Qamaru Biḥusbānin				
AhmedAli	سورج اور چاند ایک حساب سے چل رہے ہیں				
Jalandhry	سورج اور چاند ایک حساب مقرر سے چل رہے ہیں				
YusufAli	The sun and the moon follow courses (exactly) computed;				
M.Khan	The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).				
Pickthal	The sun and the moon are made punctual.				
Shakir	The sun and the moon follow a reckoning.				

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿6﴾

Both prostrate	يَسْجُدَانِ	And the trees	وَالشَّجَرُ	And the star	وَالنَّجْمُ
----------------	-------------	---------------	-------------	--------------	-------------

Translit	Wa An-Najmu Wa Ash-Shajaru Yasjudāni				
AhmedAli	اور ٹیلیں اور درخت سجدہ کر رہے ہیں				
Jalandhry	اور بوٹیاں اور درخت سجدہ کر رہے ہیں				
YusufAli	And the herbs and the trees-both (alike) bow in adoration.				
M.Khan	And the herbs (or stars) and the trees both prostrate themselves. (to Allah. See V.22:18). (Tafsir Ibn Kathir)				
Pickthal	The stars and the trees adore.				
Shakir	And the herbs and the trees do prostrate (to Him).				

The Holy Quran

The Beneficent

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

And He has set up		He has raised it high		And the heavens	
				The balance	

Translit	Wa As-Samā'a Rafa`ahā Wa Wada`a Al-Mizāna				
AhmedAli	اور آسمان کو اسی نے بلند کر دیا اور ترازو قائم کی				
Jalandhry	اور اسی نے آسمان کو بلند کیا اور ترازو قائم کی				
YusufAli	And the Firmament has He raised high, and He has set up the balance (of Justice),				
M.Khan	And the heaven He has raised it high, and He has set up the Balance.				
Pickthal	And the sky He hath uplifted; and He hath set the measure,				
Shakir	And the heaven, He raised it high, and He made the balance				

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾

In		You may transgress		That not	
				The balance	

Translit					
AhmedAli					
Jalandhry					
YusufAli					
M.Khan					
Pickthal					
Shakir					

[Translit. Color]	'Allā Tatḡhaw Fī Al-Mizāni				
[Ahmed Ali]	تاکہ تم تولے میں زیادتی نہ کرو				
[Jalandhry]	کہ ترازو (سے تولنے) میں حد سے تجاوز نہ کرو				
[Yusuf Ali]	In order that ye may not transgress (due) balance.				
[Mohsin Khan]	In order that you may not transgress (due) balance.				
[Pickthal]	That ye exceed not the measure,				
[Shakir]	That you may not be inordinate in respect of the measure.				

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

With equity	بِالْقِسْطِ	The weight	الْوَزْنَ	And observe	وَأَقِيمُوا
The balance	الْمِيزَانَ	Make deficient	تُخْسِرُوا	And do not	وَلَا

Translit	Wa 'Aqīmū Al-Wazna Bil-Qisṭi Wa Lā Tukhsirū Al-Mizāna				
AhmedAli	اور انصاف سے تولو اور تول نہ گھٹاؤ				
Jalandhry	اور انصاف کے ساتھ ٹھیک تولو۔ اور تول کم مت کرو				
YusufAli	So establish weight with justice and fall not short in the balance.				
M.Khan	And observe the weight with equity and do not make the balance deficient.				
Pickthal	But observe the measure strictly, nor fall short thereof.				
Shakir	And keep up the balance with equity and do not make the measure deficient.				

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾

For the creatures	لِلْأَنَامِ	He has put it	وَضَعَهَا	And the earth	وَالْأَرْضَ
-------------------	-------------	---------------	-----------	---------------	-------------

Translit	Wa Al-'Arḍa Wada`ahā Lil'anāmi				
AhmedAli	اور اس نے خلقت کے لیے زمین کو بچھا دیا				
Jalandhry	اور اسی نے خلقت کے لئے زمین بچھائی				
YusufAli	It is He Who has spread out the earth for (His) creatures:				
M.Khan	And the earth He has put down (laid) for the creatures.				
Pickthal	And the earth hath He appointed for (His) creatures,				
Shakir	And the earth, He has set it for living creatures;				

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

And date-palms	وَالنَّخْلُ	Fruits	فَاكِهَةٌ	There in are	فِيهَا
		Sheathed fruit-stalks	الْأَكْمَامِ	(with)	ذَاتُ

Translit	Fīhā Fākihātun Wa An-Nakhlū Dhātu Al-'Akmāmi				
AhmedAli	اس میں میوے اور غلافوں والی کھجوریں ہیں				
Jalandhry	اس میں میوے اور کھجور کے درخت ہیں جن کے خوشوں پر غلاف ہوتے ہیں				
YusufAli	Therein is fruit and date-palms, producing spathes (enclosing dates):				
M.Khan	Therein are fruits, date-palms producing sheathed fruit-stalks (enclosing dates).				
Pickthal	Wherein are fruit and sheathed palm-trees,				
Shakir	Therein is fruit and palms having sheathed clusters,				

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

Leaves and stalk for fodder		With		And corn	
				And sweet-scented plants	

Translit	<i>Wa Al-Ĥabbu Dhū Al-`Aṣfi Wa Ar-Rayhānu</i>				
AhmedAli	اور بھوسے دار اناج اور پھول خوشبودار ہیں				
Jalandhry	اور اناج جس کے ساتھ بھس ہوتا ہے اور خوشبودار پھول				
YusufAli	Also corn with (its) leaves and stalk for fodder and sweet-smelling plants.				
M.Khan	And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.				
Pickthal	Husked grain and scented herb.				
Shakir	And the grain with (its) husk and fragrance.				

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>				
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے				
Jalandhry	تو (اے گروہ جن و انس) تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟				
YusufAli	Then which of the favours of your Lord will ye deny?				
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?				
Pickthal	Which is it, of the favours of your Lord, that ye deny?				
Shakir	Which then of the bounties of your Lord will you deny?				

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾

From	الْإِنْسَانُ	The man	الْإِنْسَانُ	He created	خَلَقَ
		Like the clay of pottery	كَالْفَخَّارِ	Sounding clay	صَلْصَالٍ

Translit	<i>Khalaqa Al-'Insāna Min Ṣalṣālin Kālfakhkhāri</i>				
AhmedAli	اس نے انسان کو ٹھیکری کی طرح بھتی ہوئی مٹی سے پیدا کیا				
Jalandhry	اسی نے انسان کو ٹھیکرے کی طرح کھینکتی مٹی سے بنایا				
YusufAli	He created man from sounding clay like unto pottery,				

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

M.Khan	He created man (Adam) from sounding clay like the clay of pottery.
Pickthal	He created man of clay like the potter's,
Shakir	He created man from dry clay like earthen vessels,

وَحَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ﴿15﴾

From	مِنْ	The jinns	الْجَانَّ	And He created	وَحَلَقَ
fire	نَارٍ	Of	مِنْ	Smokeless flame	مَّارِجٍ

Translit	<i>Wa Khalaqa Al-Jānna Min Mārijin Min Nārin</i>
AhmedAli	اور اس نے جنوں کو آگ کے شعلے سے پیدا کیا
Jalandhry	اور جنات کو آگ کے شعلے سے پیدا کیا
YusufAli	And He created Jinns from fire free of smoke:
M.Khan	And the jinn He created from a smokeless flame of fire.
Pickthal	And the jinn did He create of smokeless fire.
Shakir	And He created the jinn of a flame of fire.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿16﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم (اے جن و انس) اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿17﴾

And the Lord		Of the two easts		(He is) the Lord	
				Of the two wests	

Translit	<i>Rabbu Al-Mashriqayni Wa Rabbu Al-Maghribayni</i>
AhmedAli	وہ دونوں مشرقوں اور مغربوں کا مالک ہے

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

Jalandhry	وہی دونوں مشرقوں اور دونوں مغربوں کا مالک (ہے)
YusufAli	(He is) Lord of the two Easts and Lord of the two Wests:
M.Khan	(He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).
Pickthal	Lord of the two Easts, and Lord of the two Wests!
Shakir	Lord of the East and Lord of the West.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿18﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿19﴾

Meeting together	يَلْتَقِيَانِ	The two seas	الْبَحْرَيْنِ	He has let loose	مَرَجَ
------------------	---------------	--------------	---------------	------------------	--------

Translit	<i>Maraja Al-Bahrayni Yaltaqiyāni</i>
AhmedAli	اس نے دو سمندر ملا دیئے، جو باہم ملتے ہیں
Jalandhry	اسی نے دو دریا رواں کئے جو آپس میں ملتے ہیں
YusufAli	He has let free the two bodies of flowing water, meeting together:-
M.Khan	He has let loose the two seas (the salt and the frsh water) meeting together.
Pickthal	He hath loosed the two seas. They meet.
Shakir	He has made the two seas to flow freely (so that) they meet together:

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿20﴾

None (of them)		Is a barrier		Between them	
				Which can transgress	

Translit	<i>Baynahumā Barzakhun Lā Yabghiyāni</i>
----------	--

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

AhmedAli	ان دونوں میں پردہ ہے کہ وہ حد سے تجاوز نہیں کر سکتے
Jalandhry	دونوں میں ایک آ رہے کہ (اس سے) تجاوز نہیں کر سکتے
YusufAli	Between them is a Barrier which they do not transgress:
M.Khan	Between them is a barrier which none of them can transgress.
Pickthal	There is a barrier between them. They encroach not (one upon the other).
Shakir	Between them is a barrier which they cannot pass.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿21﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿22﴾

Pearl		Of them both		Come out	
				And coral	

Translit	<i>Yakhruju Minhumā Al-Lu'ulu'uu Wa Al-Marjānu</i>
AhmedAli	ان دونوں میں سے موتی اور مونگا نکلتا ہے
Jalandhry	دونوں دریاؤں سے موتی اور مونگے نکلتے ہیں
YusufAli	Out of them come Pearls and Coral:
M.Khan	Out of them both come out pearl and coral.
Pickthal	There cometh forth from both of them the pearl and coral-stone.
Shakir	There come forth from them pearls, both large and small.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿23﴾

Of your Lord		The Blessings		Then which of	
--------------	--	---------------	--	---------------	--

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

				Will you both deny	
--	--	--	--	--------------------	--

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿24﴾

Going and coming	الْمُنشَآتُ	The ships	الْجَوَارِ	And his are	وَلَهُ
Like mountains	كَالْأَعْلَامِ	The sea	الْبَحْرِ	In	فِي

Translit	<i>Wa Lahu Al-Jawāri Al-Munsha'ātu Fī Al-Baḥri Kāl'a`lāmi</i>
AhmedAli	اور سمندر میں پہاڑوں جیسے کھڑے ہوئے جہاز اسی کے ہیں
Jalandhry	اور جہاز بھی اسی کے ہیں جو دریا میں پہاڑوں کی طرح اونچے کھڑے ہوتے ہیں
YusufAli	And His are the Ships sailing smoothly through the seas lofty as mountains:
M.Khan	And His are the ships going and coming in the seas, like mountains.
Pickthal	His are the ships displayed upon the sea, like banners.
Shakir	And His are the ships reared aloft in the sea like mountains.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿25﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

Is on it (earth)		Who		Everyone	
				Will perish	

Translit	<i>Kullu Man `Alayhā Fānin</i>				
AhmedAli	جو کوئی زمین پر ہے فنا ہو جانے والا ہے				
Jalandhry	جو (مخلوق) زمین پر ہے سب کو فنا ہونا ہے				
YusufAli	All that is on earth will perish;				
M.Khan	Whatsoever is on it (the earth) will perish.				
Pickthal	Everyone that is thereon will pass away;				
Shakir	Everyone on it must pass away.				

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

Of your Lord	رَبِّكَ	The Face	وَجْهُ	And will abide forever	وَيَبْقَىٰ
And honor	وَالْإِكْرَامِ	Majesty	الْجَلَالِ	Full of	ذُو

Translit	<i>Wa Yabqā Wajhu Rabbika Dhū Al-Jalāli Wa Al-'Ikrāmi</i>				
AhmedAli	اور آپ کے پروردگار کی ذات باقی رہے گی جو بڑی شان اور عظمت والا ہے				
Jalandhry	اور تمہارے پروردگار ہی کی ذات (بابرکات) جو صاحب جلال و عظمت ہے باقی رہے گی				
YusufAli	But will abide (forever) the Face of thy Lord— full of Majesty, Bounty and Honour.				
M.Khan	And the Face of your Lord full of Majesty and Honour will remain forever.				
Pickthal	There remaineth but the Countenance of thy Lord of Might and Glory.				
Shakir	And there will endure for ever the person of your Lord, the Lord of glory and honor.				

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>				
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے				
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟				
YusufAli	Then which of the favours of your Lord will ye deny?				
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?				
Pickthal	Which is it, of the favours of your Lord, that ye deny?				

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

Shakir	Which then of the bounties of your Lord will you deny?
--------	--

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

In	فِي	Whosoever is	مَنْ	Begs of Him	يَسْأَلُهُ
Every	كُلِّ	And on the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ
Is (in)	فِي	He	هُوَ	Day	يَوْمٍ
				A matter (to bring forth)	شَأْنٍ

Translit	<i>Yas'aluhu Man Fī As-Samāwāti Wa Al-'Arḍi Kulla Yawmin Huwa Fī Sha'nin</i>
AhmedAli	اس سے مانگتے ہیں جو آسمانوں اور زمین میں ہیں ہر روز وہ ایک کام میں ہے
Jalandhry	آسمان اور زمین میں جتنے لوگ ہیں سب اسی سے مانگتے ہیں۔ وہ ہر روز کام میں مصروف رہتا ہے
YusufAli	Of Him seeks (its needs) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine)!
M.Khan	Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!
Pickthal	All that are in the heavens and the earth entreat Him. Every day He exerciseth (universal) power.
Shakir	All those who are in the heavens and the earth ask of Him; every moment He is in a state (of glory).

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾

O you		To you		We shall attend	
				two classes (jinns and men)	

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

Translit	<i>Sanafrughu Lakum 'Ayyuhā Ath-Thaqalāni</i>
AhmedAli	اے جن و انس ہم تمہارے لیے جلد ہی فارغ ہو جائیں گے
Jalandhry	اے دونوں جماعتو! ہم غمگین تمہاری طرف متوجہ ہوتے ہیں
YusufAli	Soon shall We settle your affairs, O both ye worlds!
M.Khan	We shall attend to you, O you two classes (jinn and men)!
Pickthal	We shall dispose of you, O ye two dependents (man and jinn).
Shakir	Soon will We apply Ourselves to you, O you two armies.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿32﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿33﴾

And men	وَالْإِنْسِ	Of jinns	الْجِنِّ	O assembly	يَا مَعْشَرَ
To pass beyond	أَنْ تَنْفُذُوا	You have power	اسْتَطَعْتُمْ	If	إِنْ
And the earth	وَالْأَرْضِ	Of the heavens	السَّمَاوَاتِ	The zones	مِنْ أَقْطَارِ
You will be able to pass (them)	تَنْفُذُونَ	But not	لَا	Then pass (them)	فَانْفُذُوا ۚ
		With authority	بِسُلْطَانٍ	Except	إِلَّا

Translit	<i>Yā Ma`shara Al-Jinni Wa Al-'Insi 'Ini Astaṭa'tum 'An Tanfudhū Min 'Aqṭāri As-Samāwāti Wa Al-'Arḍi Fānfudhū Lā Tanfudhūna 'Illā Bisulṭānin</i>
AhmedAli	اے جنوں اور انسانوں کے گروہ اگر تم آسمانوں اور زمین کی حدود سے باہر نکل سکتے ہو تو نکل جاؤ تم بغیر زور کے نہ نکل سکو گے (اور وہ ہے نہیں)
Jalandhry	اے گروہ جن و انس اگر تمہیں قدرت ہو کہ آسمان اور زمین کے کناروں سے نکل جاؤ تو نکل جاؤ۔ اور زور کے سوا تم نکل سکتے ہی کے نہیں
YusufAli	O ye assembly of Jinns and men! if it be ye can pass beyond the zones of the heavens and the earth, pass ye!

The Holy Quran

The Beneficent

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

	Not without authority shall ye be able to pass!
M.Khan	O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!
Pickthal	O company of jinn and men, if ye have power to penetrate (all) regions of the heavens and the earth, then penetrate (them)! Ye will never penetrate them save with (Our) sanction.
Shakir	O assembly of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through but with authority.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿34﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿35﴾

Smokeless flames	شَوْاظٌ	Against you both	عَلَيْكُمَا	Will be sent	يُرْسَلُ
And brass	وَنُحَاسٌ	Fire	نَارٍ	Of	مِّن
		You will be able to defend yourself	تَنْتَصِرَانِ	And not	فَلَا

Translit	<i>Yursalu `Alaykumā Shuwāẓun Min Nārin Wa Nuhāsun Falā Tantaṣirāni</i>
AhmedAli	تم پر آگ کے شعلے اور دھواں چھوڑا جائے گا پھر تم بچ نہ سکو گے
Jalandhry	تم پر آگ کے شعلے اور دھواں چھوڑ دیا جائے گا تو پھر تم مقابلہ نہ کر سکو گے
YusufAli	On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke): no defence will ye have:
M.Khan	There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.
Pickthal	There will be sent, against you both, heat of fire and flash of brass, and ye will not escape.
Shakir	The flames of fire and smoke will be sent on you two, then you will not be able to defend yourselves.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿36﴾

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿37﴾

The heaven	السَّمَاءُ	Is sent asunder	انشَقَّتِ	Then when	فَإِذَا
Like red-oil or red hide	كَالدِّهَانِ	Rosy or red	وَرْدَةً	And it becomes	فَكَانَتْ

Translit	<i>Fa'idhā Anshaqqati As-Samā'u Fakānat Wardatan Kālddihāni</i>
AhmedAli	پھر جب آسمان پھٹ جائے گا اور پھٹ کر گلابی تیل کی طرح سرخ ہو جائے گا
Jalandhry	پھر جب آسمان پھٹ کر تیل کی تلچھٹ کی طرح گلابی ہو جائے گا (تو) وہ کیسا ہولناک دن ہوگا
YusufAli	When the sky is rent asunder, and it becomes red like ointment:
M.Khan	Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide — (See V.70:8)
Pickthal	And when the heaven splitteth asunder and becometh rosy like red hide -
Shakir	And when the heaven is rent asunder, and then becomes red like red hide.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿38﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny? -
Shakir	Which then of the bounties of your Lord will you deny?

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

﴿39﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ

Question will be asked	يُسْأَلُ	No	لَا	So on that day	فَيَوْمَئِذٍ
Of man	إِنْسٌ	His sin	ذَنْبِهِ	As to	عَنْ
		jinn	جَانٌّ	Nor	وَلَا

Translit	<i>Fayawma'idhin Lā Yus'alu `An Dhanbihi 'Insun Wa Lā Jānnun</i>
AhmedAli	پس اس دن اپنے گناہ کی بات نہ کوئی انسان اور نہ کوئی جن پوچھا جائے گا
Jalandhry	اس روز نہ تو کسی انسان سے اس کے گناہوں کے بارے میں پرش کی جائے گی اور نہ کسی جن سے
YusufAli	On that Day no question will be asked of man or Jinn as to his sin.
M.Khan	So on that Day no question will be asked of man or jinni as to his sin, [because they have already been known from their faces either white (dwellers of Paradise - true believers of Islamic Monotheism) or black (dwellers of Hell - polytheists; disbelievers, criminals)].
Pickthal	On that day neither man nor jinni will be questioned of his sin.
Shakir	So on that day neither man nor jinni shall be asked about his sin.

﴿40﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

﴿41﴾ يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

By their marks	بِسِيمَاهُمْ	Criminals, sinners	الْمُجْرِمُونَ	Will be know	يُعْرِفُ
And (their) feet	وَالْأَقْدَامِ	By (their) forelocks	بِالنَّوَاصِي	And they will be seized	فَيُؤْخَذُ

Translit	<i>Yu`rafu Al-Mujrimūna Bisīmāhum Fayu'ukhadhu Bin-Nawāṣī Wa Al-'Aqdāmi</i>
AhmedAli	مجرم اپنے چہرے کے نشان سے پہچانے جائیں گے پس پیشانی کے بالوں اور پاؤں سے پکڑے جائیں گے

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

Jalandhry	گنگار اپنے پرے ہی سے پہچان لئے جائیں گے تو پیشانی کے بالوں اور پاؤں سے پکڑ لئے جائیں گے
YusufAli	(For) the sinners will be known by their Marks: and they will be seized by their forelocks and their feet.
M.Khan	The Mujrimûn (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.
Pickthal	The guilty will be known by their marks, and will be taken by the forelocks and the feet.
Shakir	The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.

﴿42﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

﴿43﴾ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ

Which	الَّتِي	Hell	جَهَنَّمُ	This is	هَذِهِ
The criminals, sinners ploytheists	الْمُجْرِمُونَ	(with it)	بِهَا	Denied	يُكَذِّبُ

Translit	<i>Hadhihi Jahannamu Allatī Yukadhdhibu Bihā Al-Mujrimūna</i>
AhmedAli	یہی وہ دوزخ ہے جسے مجرم جھٹلاتے تھے
Jalandhry	یہی وہ جہنم ہے جسے گنگار لوگ جھٹلاتے تھے
YusufAli	This is the Hell which the Sinners deny.
M.Khan	This is Hell which the Mujrimûn (polytheists, criminals, sinners) denied.
Pickthal	This is Hell which the guilty deny.
Shakir	This is the hell which the guilty called a lie.

﴿44﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آَنِ

And (between)	وَبَيْنَ	Between it (Hell)	بَيْنَهَا	They will go around	يَطُوفُونَ
		Water	آَنِ	The boiling hot	حَمِيمٍ

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

Translit	<i>Yaṭūfūna Baynahā Wa Bayna Ḥamīmin 'Ānin</i>
AhmedAli	گناہ گار جہنم میں اور کھولتے ہوئے پانی میں تڑپتے پھریں گے
Jalandhry	وہ دوزخ اور کھولتے ہوئے گرم پانی کے درمیان گھومتے پھریں گے
YusufAli	In its midst and in the midst of boiling hot water will they wander round!
M.Khan	They will go between it (Hell) and the fierce boiling water!
Pickthal	They go circling round between it and fierce, boiling water.
Shakir	Round about shall they go between it and hot, boiling water.

﴿45﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

﴿46﴾ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

The standing	مَقَامَ	Who fears	خَافَ	And for him	وَلِمَنْ
		Will be two gardens	جَنَّاتٌ	(before) his Lord	رَبِّهِ

Translit	<i>Wa Liman Khāfa Maqāma Rabbihi Jannatāni</i>
AhmedAli	اور اس کے لیے جو اپنے رب کے سامنے کھڑا ہونے سے ڈرتا ہے دو باغ ہوں گے
Jalandhry	اور جو شخص اپنے پروردگار کے سامنے کھڑے ہونے سے ڈرا اس کے لئے دو باغ ہیں
YusufAli	But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens—
M.Khan	But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).
Pickthal	But for him who feareth the standing before his Lord there are two gardens.
Shakir	And for him who fears to stand before his Lord are two gardens.

﴿47﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

ذَوَاتَا أَفْنَانٍ ﴿48﴾

		Spreading branches	أَفْنَانٍ	With	ذَوَاتَا
--	--	--------------------	-----------	------	----------

Translit	<i>Dhawātā 'Afnānin</i>
AhmedAli	جن میں بہت سی شاخیں ہوں گی
Jalandhry	ان دونوں میں بہت سی شاخیں (یعنی قسم قسم کے میوؤں کے درخت میں)
YusufAli	Containing all kinds (of trees and delights)—
M.Khan	With spreading branches.
Pickthal	Of spreading branches.
Shakir	Having in them various kinds.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿49﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿50﴾

Will be flowing	تَجْرِيَانِ	Two springs	عَيْنَانِ	In them	فِيهِمَا
-----------------	-------------	-------------	-----------	---------	----------

Translit	<i>Fīhimā `Aynāni Tajriyāni</i>
AhmedAli	ان دونوں میں دو چشمے جاری ہوں گے
Jalandhry	ان میں دو چشمے بہہ رہے ہیں
YusufAli	In them (each) will be two Springs flowing (free);
M.Khan	In them (both) will be two springs flowing (free).
Pickthal	Wherein are two fountains flowing.
Shakir	In both of them are two fountains flowing.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿51﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿52﴾

Every kind	كُلِّ	Of	مِنْ	In them (both)	فِيهِمَا
		In pairs	زَوْجَانِ	Fruit	فَاكِهَةٍ

Translit	<i>Fīhimā Min Kulli Fākihatin Zawjāni</i>
AhmedAli	ان دونوں میں ہر میوہ کی دو قسمیں ہوں گی
Jalandhry	ان میں سب میوے دو دو قسم کے ہیں
YusufAli	In them will be Fruits of every kind, two and two.
M.Khan	In them (both) will be every kind of fruit in pairs.
Pickthal	Wherein is every kind of fruit in pairs.
Shakir	In both of them are two pairs of every fruit.

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿53﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

مُتَكِّئِينَ عَلَىٰ فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿54﴾

Couches	فُرُشٍ	On	عَلَىٰ	Reclining	مُتَكِّئِينَ
Silk brocade	إِسْتَبْرَقٍ ۚ	Of	مِنْ	Whose inner living (will be)	بَطَآئِنُهَا
Will be near at hand	دَانٍ	Of the two Gardens	الْجَنَّتَيْنِ	And the fruits	وَجَنَى

Translit	<i>Muttaki'īna `Alā Furushin Baṭā'inuhā Min 'Istabraḡin Wa Janā Al-Jannatayni Dānin</i>
AhmedAli	ایسے فرشتوں پر تکیہ لگائے بیٹھے ہوں گے کہ جن کا استر مخملی ہوگا اور دونوں باغوں کا میوہ جھک رہا ہوگا
Jalandhry	(اہل جنت) ایسے پچھونوں پر جن کے استراطلس کے میں تکیہ لگائے ہوئے ہوں گے۔ اور دونوں باغوں کے میوے قریب (جھک رہے) ہیں
YusufAli	They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach).
M.Khan	Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.
Pickthal	Reclining upon couches lined with silk brocade, the fruit of both the gardens near to hand.
Shakir	Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿55﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿56﴾

(their) glances (upon their husbands)	الطَّرْفِ	Will be restraining	قَاصِرَاتُ	Wherein	فِيهِنَّ
Man	إِنْسٌ	Has touched them	يَطْمِثْهُنَّ	Not	لَمْ
jinn	جَانٌّ	And (no)	وَلَا	Before them	قَبْلَهُمْ

Translit	<i>Fīhinna Qāṣirātu Aṭ-Ṭarfī Lam Yaṭmithhunna 'Insun Qablahum Wa Lā Jānnun</i>
AhmedAli	ان میں نیچی نگاہوں والی عورتیں ہوں گی نہ تو انہیں ان سے پہلے کسی انسان نے اور نہ کسی جن نے چھوا ہوگا
Jalandhry	ان میں نیچی نگاہ والی عورتیں ہیں جن کو اہل جنت سے پہلے نہ کسی انسان نے ہاتھ لگایا اور نہ کسی جن نے
YusufAli	In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched—
M.Khan	Wherein both will be Qasirat-ut-Tarf [chaste females (wives) restraining their glances, desiring none expect their husbands], with whom no man or jinni has had Tamth before them.
Pickthal	Therein are those of modest gaze, whom neither man nor jinni will have touched before them.
Shakir	In them shall be those who restrained their eyes; before them neither man nor jinni shall have touched them.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿57﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿58﴾

And coral	وَالْمَرْجَانُ	Rubies	الْيَاقُوتُ	They are like (in beauty)	كَأَنَّهُنَّ
-----------	----------------	--------	-------------	---------------------------	--------------

The Holy Quran

The Beneficent

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

Translit	<i>Ka'annahunna Al-Yāqūtu Wa Al-Marjānu</i>
AhmedAli	گویا کہ وہ یاقوت اور مولگا میں
Jalandhry	گویا وہ یاقوت اور مرجان میں
YusufAli	Like unto rubies and coral.
M.Khan	(In beauty) they are like rubies and coral.
Pickthal	(In beauty) like the jacinth and the coral-stone.
Shakir	As though they were rubies and pearls.

فَبَآئِ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿59﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿60﴾

For good	الْإِحْسَانِ	Reward	جَزَاءُ	Is	هَلْ
		Good	الْإِحْسَانُ	Other than	إِلَّا

Translit	<i>Hal Jazā'u Al-'Īhsāni 'Illā Al-'Īhsānu</i>
AhmedAli	نیکی کا بدلہ نیکی کے سوا اور کیا ہے
Jalandhry	نیکی کا بدلہ نیکی کے سوا کچھ نہیں ہے
YusufAli	Is there any Reward for Good other than Good?
M.Khan	Is there any reward for good other than good?
Pickthal	Is the reward of goodness aught save goodness?
Shakir	Is the reward of goodness aught but goodness?

فَبَآئِ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿61﴾

Of your Lord		The Blessings		Then which of	
--------------	--	---------------	--	---------------	--

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

				Will you both deny	
--	--	--	--	--------------------	--

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

وَمِنْ دُونِهِمَا جَنَّاتٍ ﴿62﴾

		Are two other Gardens	جَنَّاتٍ	Besides these two	وَمِنْ دُونِهِمَا
--	--	-----------------------	----------	-------------------	-------------------

Translit	<i>Wa Min Dūnihimā Jannatāni</i>
AhmedAli	اور ان دو کے علاوہ اور دو باغ ہوں گے
Jalandhry	اور ان باغوں کے علاوہ دو باغ اور ہیں
YusufAli	And besides these two, there are two other Gardens—
M.Khan	And besides these two, there are two other Gardens (i.e. in Paradise).
Pickthal	And beside them are two other gardens,
Shakir	And besides these two are two (other) gardens:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿63﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

مُدْهَامَّتَانِ ﴿64﴾

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

Dark green (in color)

مُدْهَامَتَانِ

Translit	<i>Mud/hāmmatāni</i>
AhmedAli	وہ دونوں بہت ہی سبز ہوں گے
Jalandhry	دونوں خوب گہرے سبز
YusufAli	Dark green in colour (from plentiful watering).
M.Khan	Dark green (in colour).
Pickthal	Dark green with foliage.
Shakir	Both inclining to blackness.

فَبَآئِ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿65﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿66﴾

Gushing forth water	نَضَّاخَتَانِ	(will be) two springs	عَيْنَانِ	In them (both)	فِيهِمَا
---------------------	---------------	-----------------------	-----------	----------------	----------

Translit	<i>Fīhimā `Aynāni Naḍḍākhatāni</i>
AhmedAli	ان دونوں میں دو چشمے ابلتے ہوئے ہوں گے
Jalandhry	ان میں دو چشمے ابل رہے ہیں
YusufAli	In them (each) will be two springs pouring forth water in continuous abundance:
M.Khan	In them (both) will be two springs gushing forth.
Pickthal	Wherein are two abundant springs.
Shakir	In both of them are two springs gushing forth.

فَبَآئِ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿67﴾

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾

And date-palms		Fruits		In them (will be)	
				And pomegranates	

Translit	<i>Fīhimā Fākihātun Wa Nakhlun Wa Rummānun</i>
AhmedAli	ان دونوں میں میوے اور کھجوریں اور انار ہوں گے
Jalandhry	ان میں میوے اور کھجوریں اور انار ہیں
YusufAli	In them will be Fruits, and dates and pomegranates:
M.Khan	In them (both) will be fruits, and date- palms and pomegranates.
Pickthal	Wherein is fruit, the date-palm and pomegranate.
Shakir	In both are fruits and palms and pomegranates.

فَبَآيٍ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

فِيهِنَّ خَيْرَاتٌ حَسَنٌ ﴿٧٠﴾

Good and beautiful	حَسَنٌ	(will be) fair (wives)	خَيْرَاتٌ	There in	فِيهِنَّ
--------------------	--------	------------------------	-----------	----------	----------

Translit	<i>Fīhinna Khayrātun Ḥisānun</i>
AhmedAli	ان میں نیک خوبصورت عورتیں ہوں گی
Jalandhry	ان میں نیک سیرت (اور) خوبصورت عورتیں ہیں
YusufAli	In them will be fair (companions), good, beautiful—
M.Khan	Therein (Gardens) will be Khairātun-Hisān [fair (wives) good and beautiful].
Pickthal	Wherein (are found) the good and beautiful -
Shakir	In them are goodly things, beautiful ones.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny? -
Shakir	Which then of the bounties of your Lord will you deny?

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾

In		Restrained		Houris (fair females)	
				pavilions	

Translit	<i>Ḥūrun Maqṣūrātun Fī Al-Khiyāmi</i>
AhmedAli	وہ حوریں جو خیموں میں بند ہوں گی
Jalandhry	(وہ) حوریں (میں جو) خیموں میں مستور (ہیں)
YusufAli	Companions restrained (as to their glances), in (goodly) pavilions
M.Khan	Hūr (beautiful, fair females) guarded in pavilions;
Pickthal	Fair ones, close-guarded in pavilions -
Shakir	Pure ones confined to the pavilions.

The Holy Quran

The Beneficent

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿73﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favour of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny? -
Shakir	Which then of the bounties of your Lord will you deny?

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿74﴾

Man	إِنْسٌ	Has touched them	يَطْمِثُهُنَّ	Not	لَمْ
jinn	جَانٌّ	And no	وَلَا	Before them	قَبْلَهُمْ

Translit	<i>Lam Yaṭmithhunna 'Insun Qablahum Wa Lā Jānnun</i>
AhmedAli	نہ انہیں ان سے پہلے کسی انسان نے اور نہ کسی جن نے چھوا ہوگا
Jalandhry	ان کو اہل جنت سے پہلے نہ کسی انسان نے ہاتھ لگایا اور نہ کسی جن نے
YusufAli	Whom no man or Jinn before them has touched—
M.Khan	With Whom no man or jinni has had Tamth before them.
Pickthal	Whom neither man nor jinni will have touched before them -
Shakir	Man has not touched them before them nor jinni.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿75﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	<i>Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni</i>
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

مُتَكِينٍ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿76﴾

Cushions	رَفْرَفٍ	On	عَلَى	Reclining	مُتَكِينٍ
Rich beautiful	حِسَانٍ	And mattresses	وَعَبْقَرِيٍّ	Green	خُضْرٍ

Translit	Muttaki'ina `Ala Rafrāfin Khudrin Wa `Abqariyin Hīsānin
AhmedAli	قالینوں پر تکیہ لگائے ہوئے ہوں گے جو سبز اور نہایت قیمتی نفیس ہوں گے
Jalandhry	سبز قالینوں اور نفیس مسندوں پر تکیہ لگائے بیٹھے ہوں گے
YusufAli	Reclining on green Cushions and rich Carpets of beauty.
M.Khan	Reclining on green cushions and rich beautiful mattresses.
Pickthal	Reclining on green cushions and fair carpets.
Shakir	Reclining on green cushions and beautiful carpets.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿77﴾

Of your Lord		The Blessings		Then which of	
				Will you both deny	

Translit	Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibāni
AhmedAli	پھر تم اپنے رب کی کس کس نعمت کو جھٹلاؤ گے
Jalandhry	تو تم اپنے پروردگار کی کون کون سی نعمت کو جھٹلاؤ گے؟
YusufAli	Then which of the favours of your Lord will ye deny?
M.Khan	Then which of the Blessings of your Lord will you both (jinn and men) deny?
Pickthal	Which is it, of the favours of your Lord, that ye deny?
Shakir	Which then of the bounties of your Lord will you deny?

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿78﴾

Of your Lord	رَبِّكَ	The name	اسْمُ	Blessed is	تَبَارَكَ
And Honor	وَالْإِكْرَامِ	Majesty	الْجَلَالِ	The Owner of	ذِي

Translit	Tabāraka Asmu Rabbika Dhī Al-Jalāli Wa Al-'Ikrāmi
AhmedAli	آپ کے رب کا نام بابرکت ہے جو بڑی شان اور عظمت والا ہے
Jalandhry	(اے محمد ﷺ) تمہارا پروردگار جو صاحب جلال و عظمت ہے اس کا نام بڑا بابرکت ہے

The Holy Quran

The Beneficient

Sura # 55 – 78 Verses - Makkah

سورة الرحمن

YusufAli	Blessed be the name of thy Lord, Full of Majesty Bounty, and Honour.
M.Khan	Blessed is the Name of your Lord (Allâh), the Owner of Majesty and Honour.
Pickthal	Blessed be the name of thy Lord, Mighty and glorious!
Shakir	Blessed be the name of your Lord, the Lord of Glory and Honor!